

The Brooklyn Jewish Center Review

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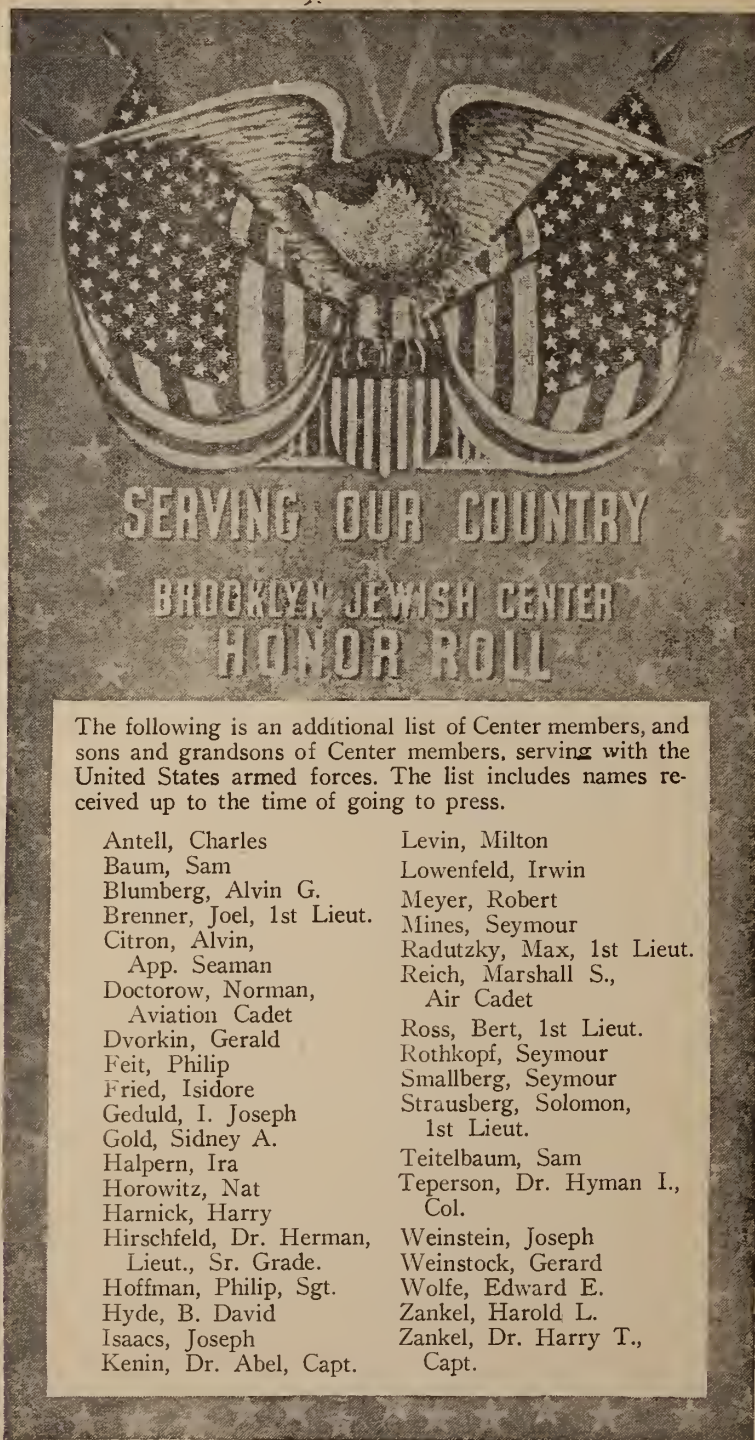
By JULIUS ROTTENBERG

NEWS OF THE MONTH

By LESTER LYONS

SEPTEMBER

1942



TO OUR BOYS SERVING IN THE ARMED FORCES

We of the Brooklyn Jewish Center extend to all of you our very best wishes for a Shono Tovah . . . Our thoughts are with you, and our sincerest prayer is that you may help achieve a speedy victory for our country and our allies, a victory that shall bring a just peace to all the world.

BROOKLYN JEWISH CENTER REVIEW

Vol. XXIV

SEPTEMBER, 1942 — TISHRI 5703

No. 2

Leshono Tovo Tikosevu

IT is a world of sorrow that we envisage as we greet this New Year. Little did we dream last September that this Rosh Hashonah would find our beloved America also thrown into the world conflagration. Despite the three years of bloodshed, the enemy of America and of all civilization is still strong and powerful.

But while the picture before us is dark and gloomy, we do not surrender our faith in the ultimate triumph of America and the United Nations, and the final victory of right over might.

On this solemn season, we shall pray not only for victory of our armed forces but for the strength and courage to give of our best to our country's cause. We shall dedicate ourselves anew to work and to sacrifice so that this victory may be hastened and a just peace be secured for all the world.

May the prayers that shall come from the depths of our hearts on these sacred days be acceptable to our Father in Heaven, and may they usher in for us, for our beloved America, and for all the peoples fighting for justice and truth, the dawn of a day that shall bring life, peace and joy to all mankind. *Leshonoh Tovah Tikosevu!*

—ISRAEL H. LEVINTHAL

Plain Speaking About A Jewish Army

ALMOST since the beginning of the war three years ago, Jews all over the world, insofar as they have been able to be vocal, have pressed upon the British government a demand for the formation of a Jewish army to be composed of Palestinian and otherwise stateless Jews. The British government steadfastly refused this request. Its obstinacy was blind in this respect, as was its entire program up to and including Munich. It was, in a sense, even worse; because, while Munich lay in the womb of prophecy, the war is a *fait accompli*, to be waged by all available means at hand. From no military point of view can the refusal to form a Jewish army be justified. The long series of British defeats, particularly in the Far East and in Northern Africa, to a large extent was always due to the paucity of its armies. Hong Kong, Singapore, Tobruk and all the other lugubrious landmarks of British strategy were levelled because, in each instance, the British soldiers were too few and came too late. The last North

African campaign was a near-disaster for exactly the same reason; and yet adjacent to the scene of this very campaign was the intensely loyal, active and vigorous Jewish population of Palestine, among whom could easily be recruited upwards of 100,000 young men to be turned into the best type of soldiers.

The British government has never deigned to give an explanation based on fact of its refusal to form a Jewish army. There have been some vague statements referring to the Arab situation. Even worse than the vagueness of these statements is their falsity. It has become abundantly clear in the last three years that the Arabs of Palestine and surrounding Islam have no interest in the war. They are repeating now their performance in the first World War, sitting on the fence and offering their services in the most limited fashion to the highest bidder. German gold bought the treachery of Iraq. Neither British gold nor British blandishment has been able to buy the loyalty of Palestine Arabs.

On August 6th the British War Secretary announced that a Jewish Infantry Battalion would be organized as part of a Palestine regiment. There has been some degree of gratification evidenced over this announcement. Thus, the American Emergency Committee for Zionist Affairs, while deploring the fact that the concession is no greater than it is, nevertheless welcomes the announcement as "a marked advance." This writer regrets that he cannot feel the same gratification. Under current streamlined war organization, a regiment probably numbers no more than 3,000 men. Rommel is reported to have 141,000 troops involved in his present advance. The Jews of Palestine want, and are entitled to a greater participation in the opposition to Rommel than 3,000 men.

However, the underlying and most important fact with respect to the Jewish army is not touched at all by the formation of a limited Jewish regiment. We need this army, it is true, for the present practical purpose of defense and preservation of Palestine; but over and above this we need it for symbolic reasons. And, in this field, as in so many others in life, the symbol may very well be more important than the reality for which it stands.

Even though Palestine of the present day were to be destroyed by a German advance, yet the ideal of Palestine, having been preserved for 2,000 years, would still exist and plans for it would still continue. The Jewish army has been projected principally with this in mind. The Jews must make such a service to the common cause of the United Nations in order to present a picture

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

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Just Between Ourselves

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

I WANT to begin this season's intimate chats between ourselves with the thought that I tried to emphasize in the concluding issue of last season's *Review*. I want to discuss it with you again, because I am convinced that it strikes at the heart of all the Jewish work that we are trying to do, that it is the foundation upon which all our endeavors must rest. I refer to the Jewish religious education of our young.

All Jewish leaders, whether they be orthodox, conservative or reform, are agreed that this is the most challenging problem that faces the Jew in America today. With an enlightened and educated Jewish youth we can hope for a creative Jewish life in America that will reflect honor and dignity upon the American Jew. With a youth ignorant of what Judaism means and demands, there is the danger that we will become spiritual pariahs, ghosts of a once glorious people and faith.

Our Brooklyn Jewish Center has won for itself the

of such service to the Peace Conference which will dispose of the problems arising from this war. The Czechs and the Poles and the Free French will have such an opportunity and will make the most of it. Why not the Jews?

—WILLIAM I. SIEGEL.

90 Out of 500

THE phenomenon of the "Protest Rabbiner" by now must be accepted as a standard fact in Jewish life. It is simply one of the unfortunate off-shots of the historic (and desirable) independence of the individual Rabbi in his own community. If this fact were clearly understood, this type of Rabbi could be allowed to go on his way with a shrug of indifference. To paraphrase an ancient legalism. *De minimis non iurant*—we are not concerned with trifles.

The evil, however, in the vocalism of these Rabbis lies in the exaggerated importance accorded their utterance. Take, for instance, their recent expression concerning the Jewish Army in Palestine, and indeed the whole matter of political Zionism. *The New York Times* accorded the meeting of these Rabbis the compliment of an entire column and verbatim printing of their opinions. What it did not do, however, was this: it did not point out the fact that only ninety Rabbis signed the document—ninety out of 500 reform Rabbis. Passing the question of reportorial accuracy on the part of the newspaper, we might reflect on the misleading quality of this rabbinical pronouncement as a matter of simple arithmetical fractions.

—W. I. S.

plaudits of Jews throughout the land for its many constructive efforts in moulding a healthy Jewish life. We have set the pace in many a new effort and experiment. But what American Jewry has a right to expect of us, more than anything else, is to prove that we have mastered this greatest of all problems that vexes Jews in every part of the land. We ought to take the lead not only in grappling, but in solving the problem of how to win every child in the community to a Hebrew education.

The authorities of our institution have given this matter much thought and great concern. We have built schools where the child can be happy while learning. Both in our Center Academy and in our afternoon Hebrew School, we have teaching staffs of the highest reputation. Our school accommodations are of the very best, and everything has been done to promote the comfort and the happiness of the children.

And yet, with all this, we have not succeeded in breaking through the indifference of the average parent. We see now that the difficulty is not with the child—we have yet to see the child, who, once registered, does not want to attend the Hebrew School. The difficulty is only with the parents, who have lost all sense of Jewish values, who no longer realize their first duty as Jewish parents, which is to give to their children an understanding and an appreciation of their heritage as Jews.

Now that we are observing the solemn days of the Jewish New Year, let us give serious thought to this gravest of all our problems. I plead with you, if your child is not yet enrolled in a Jewish school, enroll him or her at once.

In our Hebrew School we have made an important change this year: the children will attend only three sessions a week, each session to consist of two hours. This will give the pupils more leisure time for home work and for other subjects in which they may be interested. There is now no longer any excuse to keep a child out of Hebrew School.

Let us start the New Year in the right fashion. Let our first act be the dedication of the child to our God, to our Torah and to our People.

We will then confer upon them the blessing of life—true life, the life that shall bring honor to them as Jews and as Americans.

Israel H. Levinthal

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EVERY rabbi on entering the Army has, in a measure, to be remade. He becomes a first lieutenant with a salary of a little over \$2,200 if he is single, and a salary of approximately \$3,150 if he has dependents. This frequently necessitates considerable adjustment in his standard of living. The Army presents him with a social environment which is fundamentally different from that which he has known as a civilian. He has to learn the legalistic prescriptions, the ritual and ceremonial of army life. He must adapt himself to conventions and the caste relations with his fellow officers. The nature of his religious activities also undergoes a radical change. Donning a uniform does not automatically and immediately make him into a military man, and in his preaching he has to adapt his message to conditions of war.

The Jewish chaplain in some ways finds his work more difficult than do his Christian colleagues. In the average large camp there will be many Protestant and Catholic chaplains but only one Jewish chaplain. He therefore has no army colleagues of his own denomination with whom he can consult on the specifically Jewish problems which come to him in his work. From his fellow chaplains and other officers, the chaplain who is new in the service can get much help in adjusting himself to the regulations and minutiae of army life. But he has to work out his Jewish problems by himself, except when he can refer to to the Jewish Welfare Board for counsel based on the experience of other Jewish chaplains. To help meet this problem the Committee on Army and Navy Religious Activities organized a seminar conference, held in Atlanta, Georgia, in February 1942, where Jewish chaplains could meet for the first time and exchange experiences.

Other special difficulties may face the Jewish chaplain. His camp may be situated in some part of the country where the nearest Jewish community is fifty or more miles away. In such a situation, he will be the sole representative of all Jewish interests, except in so far as his work is supplemented outside the camp by that of the field representative of the Jewish Welfare Board. Moreover, while the Jewish chaplain may be officially assigned to one military unit within the camp, he necessarily regards all Jewish men in that camp his spiritual charges, and the typical army camp of

THE JEWISH CHAPLAIN

By DAVID DE SOLA POOL

This is part of an article which appeared recently in "The Contemporary Jewish Record," and is reprinted here with the permission of that publication.

today may cover an area of thousands of acres. Fort Bragg, for instance, is twenty-eight miles long. Yet the chaplain (who is not granted an automobile as part of his equipment) nevertheless feels conscientiously obligated, so far as it is physically and humanly possible, to seek out and make personal contacts with his congregation of one or even two thousand men in camp.

If the Jewish chaplain of today has such special difficulties, in another way his task is easier than was that of the Jewish chaplains in the first World War, who was responsible not only for religious work but also for various phases of general educational and recreational activities within the Army. Today special morale officers have taken over the work of entertainment, sports, education, etc., thus leaving the chaplain free to concentrate his attention on the religious and personal welfare interests of the men in service. But within even this field there is no limit to the possible range of service he can give. The Army expects him to be the big brother and friend of the uniformed man, and the burden of being father confessor, wise counselor and social worker often falls directly on his shoulders despite the help rendered by specialized agencies. His range of sympathy must be coextensive with man's outward reactions to inner spiritual needs, and in military as in civilian life these express themselves in the widest variety of forms.

The simplest type of religious question that Jewish soldiers bring to their chaplain is how to arrange for a *minyan* so that they can say *kaddish* on a *yahrzeit*. More difficult are the problems presented by the men who are consistently Orthodox and who cannot bring themselves to violate Jewish dietary laws even under the urgency and the virtually inescapable requirements of army life. Men come to their chaplain also with every kind of personal problem. How can they get a

transfer to another military unit? What furloughs are they likely to obtain? Will they be able to get leave to go home? How can they get a pass? Sometimes the question involves the mechanics of obtaining citizenship.

Often the problem is more complex, as when the soldier comes for advice about asking for release from service because of the economic dependency of his family, the physical conditions or troubles at home, or the business enterprise which is going to pieces through his absence. Sometimes the problem is more intimate, as when it concerns the fiancée who does not seem willing to wait, or whether the soldier would be justified in marrying now that he is in the Army. The problem may call for the skill of a psychiatrist when the soldier, a youngster away for the first time in his life, becomes desperately homesick, or when through shyness or sensitiveness he finds difficulty in adjusting himself to military life. There are conflicts with his buddies or his superior officers which must be ironed out, and in many cases the chaplain has to act as intermediary or peacemaker.

Most important is the chaplain's work in organizing and conducting religious services. There are always difficulties to be overcome. As a rule, it is practically impossible to get men together on a Sabbath morning because at that time they are busy with military duties. Saturday afternoon is likely to be a leave period, and no soldier will stay in camp if he has the remotest excuse to be away. Even on Friday evenings after mess the men are not really free because they have to clear up their bunks and get their uniforms and equipment ready for inspection on Saturday morning. Moreover, transportation is seldom available for the trip from various points in the camp to the one central chapel where the service is held, with the result that the soldier may have to walk long distances to get to and from the services.

The service for the most part is likely to be traditional, although sometimes both Orthodox and Reform services are conducted to meet the need. The chaplain officiates with covered head and wears his *talith*, but in order to meet the need of this cross-section

of Jewry he may add English readings and English hymns. Often the service will be chanted by one of the soldiers. The chaplain delivers the address, which is rarely a formal sermon. The intimacy and directness which grows up between the chaplain and his uniformed congregants can seldom be achieved by the rabbi in civilian life. The service will in all probability be shortened from the standard form found in the prayer book because of limitations of time. Sometimes, when a chaplain has a considerable number of men he can arrange for daily services, morning as well as evening, although this is the exception rather than the rule.

In the first World War religious services had to be held in Jewish Welfare Board huts or in some corner of a Y.M.C.A. or other service building, often in competition with the other activities going on at the same time in other parts of the structure. Today the government has built uniform, non-denominational chapels in its camps throughout the country. These chapels contain no religious symbolism except that which the Protestant, Catholic or Jewish chaplain may bring into them for use in his religious service. An ark is built into every army chapel, however, and a *Sefer Torah* is placed there whenever a Jewish service is to be held. Naturally, it is removed by the chaplain when the service is over. These army chapels also have accommodations for an office where books and records can be kept and interviews held with congregants. At times the Jewish chaplain will take part in an interdenominational service, such as the dedication of a chapel or a Thanksgiving Day service.

The Friday evening service may be followed by a social get-together, with special Sabbath dishes provided by a neighboring community. Sabbath songs may be sung, or a Jewish theme may be discussed informally, for the chaplain is also responsible for such cultural activities as he can introduce into his program. These also include classes in Hebrew and regular Talmud classes. For it must not be forgotten that in the Army there are men who have been students in a *yeshivah*, men with a Palestinian background to whom Hebrew is a mother tongue, men who have been engaged professionally in the work of Jewish education, as well as those whose Jewish knowledge is more rudimentary or even completely lacking.

The chaplain must be prepared to meet the needs of every one of these types in an educational program of infinite flexibility. A soldier will come to the chaplain's office and say: "I come from such and such a town. Do you know my rabbi?" If the chaplain is fortunate enough to know his rabbi, a bond of fellowship is immediately set up between him and his visitor; a home touch and associations with the synagogue are established. His next caller may be one who wishes to discuss with him some abstruse point of Hebrew philosophy. To each the chaplain must be sensitively responsive.

In military posts to which only a few Jewish soldiers have been assigned, the work of the Jewish chaplain has to be done by the Christian chaplain at the post. If the Christian chaplain is fortunate he may have the co-operation of a rabbi, who perchance will have to travel fifty or one hundred miles to reach camp. Or he may find among the soldiers one who is comparatively well equipped in Hebrew learning. Otherwise he must do the best he can to provide religious services for the Jewish soldiers at the

station. Often he will write to the Committee on Army and Navy Religious Activities asking for Hebrew prayer books, Bibles and other literature to help him meet the needs of these men.

Throughout the United States and in isolated posts outside the country, Christian chaplains are rising above denominational lines in humble and reverential efforts to provide in the Old Testament spirit religious guidance and leadership to Jewish boys stationed at their posts. The records of the Committee on Army and Navy Religious Activities contain many accounts of Christian chaplains conducting Passover *sedorim*, leading the Hebrew prayers in Sabbath services, encouraging a sense of religious duty in Jewish soldiers, and in innumerable other ways serving the distinctively Jewish needs of Jewish uniformed men. This obliteration of sectarian labels is well symbolized by the sacrament given by a Protestant chaplain for his own Protestant men with communion wine provided by the Catholic chaplain and matzoh serving for the bread.

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A CHAPLAIN IN THE FIRST A.E.F.

By DR. E. N. RABINOWITZ

Dr. Rabinowitz, the librarian of the Brooklyn Jewish Center, was one of the first Jewish Chaplains to be sent on active duty in France during World War One.

THE appointment of Jewish Chaplains in the first World War was an innovation in the American Army. It was greatly through the efforts of the late Dr. Cyrus Adler that the urgent need for Jewish Chaplains was brought to the attention of the War Department. It was also through his personal solicitation that a limited number of Rabbis responded and were recruited for military service. It must be borne in mind that not until November, 1917, more than a half year after the declaration of war, did Congress finally pass a bill authorizing the existence of a Jewish chaplaincy. Time had to be allowed for organization, preparation and the appointment of a properly accredited personnel, and by then, almost a year of the war was gone. This explains, in part, the paucity of our ministerial representatives.

Overseas service for a minister of

any denomination was not compulsory even after he was inducted into the army unless he was already attached to some particular outfit. Only twelve of our men actually joined the A.E.F. Jewish Chaplains in France were scarce, but they were a fine representative group.

The Jewish soldier, on the whole, was happy, and often surprised, to meet a Jewish Chaplain. He welcomed him with greater respect and cordiality than the membership of the average American congregation gives to its Rabbis. In return, the Chaplain, wherever he was stationed, was genuinely anxious to meet and render service to his men. It gave the rabbi a thrill to deal with men who actually needed him, and who appreciated whatever was done for them.

Personally, I feel that the year spent with the soldiery in France, was one of the most unforgettable experiences of my life. There were hours of sadness and hours of mirth. Recollections tend to smooth out the rough places and give to the entire surface of one's memory a pleasant aspect.

PIERRE Dreyfus, the son of Alfred, is now in the United States lecturing on the famous case in which his father was involved, and relating it to anti-Semitism both of the past and present.

I had a talk with M. Dreyfus, and tried to learn from him the answers to some questions which have puzzled Jews. Alfred Dreyfus has been accused of being so staunch a French assimilationist that he resented being made the symbol of Jewish persecution, resented the efforts of Jews to exonerate him, and wanted to be known merely as a French army officer who had been falsely charged with a crime.

Is this accusation true? This is what I wanted to find out from Pierre Dreyfus.

Before reporting my discussion with the son let us first recall the salient features of the Dreyfus case.

After the Franco-Prussian war the French Secret Service Division, hunting thirstily for evidence of German espionage, succeeded in obtaining regularly the contents of the waste-paper basket in the office of the German embassy in Paris. It would then paste together the scraps and read the secret messages.

Proof so obtained tended to show that someone in the French army was selling military information to the Germans. Of the various papers obtained piecemeal from the German embassy one, which was hereafter to be known as the "bordereau letter," was considered particularly incriminating.

The Minister of War then claimed that there was a resemblance between the handwriting of this document and that of the Jewish army captain, Alfred Dreyfus, and ordered his arrest. The arrest was made in secret. However, the most diligent search of Dreyfus' possessions failed to reveal any sign of guilt, and the accused officer himself insisted he was innocent.

In the meantime, the anti-Semitic publication, *La Libre Parole*, made public Dreyfus' arrest, and declared that "all Israel was astir" as a result. It also asserted that Dreyfus had fully confessed his guilt.

Public knowledge of the affair finally brought about a trial. Dreyfus was found guilty, ordered dismissed from the army, and sentenced to prison.

The hatred of the French populace towards this alleged traitor was so intense that he might have been lynched had he remained in the prison to which

he was sent. The government therefore transferred him to Devil's Island, a former leper colony. There, in a miserable tiny retreat overrun with vermin, Alfred Dreyfus was placed under strict guard.

As time passed, public interest in the case waned. This was what Dreyfus' brother, who had every faith in Alfred's innocence, least wanted. He felt that so long as the Dreyfus case could be kept alive his brother would eventually be exonerated. So to revive interest in it he resorted to a subterfuge: he spread the rumor that Captain Dreyfus had escaped.

Once again angry voices became audible. But now there was a new chief of the French Intelligence, Colonel Picquart, and he, after study of this case, became convinced that handwriting of the bordereau letter was not Dreyfus' but that of another French army officer, Esterhazy. Picquart tried to help the condemned man, but was rebuffed, and shortly after disciplined. Indeed, it is said that one of the leading French generals asked Picquart cynically: "What can it matter to you whether this Jew remains at Devil's Island or not?" When Picquart retorted: "But he is innocent!" the general declared that this was an affair which could not be reopened because prominent persons were involved in it.

Dreyfus' brother intensified his efforts to liberate the Devil's Island prisoner. He distributed many copies of the bordereau letter together with comments from handwriting experts. He wrote to the Minister of War, denouncing Esterhazy as the author of the document.

These charges forced a reopening of the case. But Esterhazy was acquitted. The world-famed novelist, Emile Zola, became certain that Dreyfus was innocent and now entered the battle. But he was himself fined and sentenced to imprisonment. He had to flee to England for refuge.

Then all France was startled by a series of dramatic events. A former minister of war was arrested, and at once committed suicide; a prominent

Alfred Dreyfus' Son replies to Questions About his Father's Jewishness.

A TALK WITH PIERRE DREYFUS

By SAMUEL PASNER

general resigned his high post; and—Esterhazy left France.

Again there was a clamor for a reopening of the case that would not die. Dreyfus was brought back to France, and a new trial was held. The judges were unyielding, and Dreyfus was found guilty this time too—though by a divided vote. It was declared, however, that there were extenuating circumstances, and the new findings resulted in the victim being pardoned and freed. Later he was completely exonerated and restored to the army from which he had been expelled.

The sequel was a happy one. Dreyfus was promoted to the rank of major, and when the war broke out he took his place in the army, and fought with such ability and zeal that he was raised to the rank of Lieutenant Colonel and made an officer of the Legion of Honor.

He died in 1935.

* * *

Pierre Dreyfus spoke to me freely about his father. He said it was not true that the elder Dreyfus resented Jewish interest in his case, or that he wished to segregate himself from Jewishness. He was not an orthodox Jew, nor did he take any interest in Zionism, which engaged world-wide attention after Dreyfus' release.

Nevertheless, Pierre declared, his father was a devoted member of the Jewish family, and he was very grateful for the help of his co-religionists in the great fight to establish his innocence.

Dreyfus' Jewish feelings were partly manifested in his social life after his ordeal was over. He was surrounded at all times by valued Jewish friends.

Finally, when he was called to his eternal peace, he was buried with the full Jewish religious rites by the Chief Rabbi of France.

Following the war, according to M. Dreyfus, his father expressed the firm conviction that Germany must be constantly watched. He noted with alarm

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AND, the Rebbe of Nemirov every Friday morning early at Sliches-time, disappeared, melted into thin air! He was not found anywhere, either in the synagogue or in the two houses-of-study, or worshipping in some Minyan, and most certainly not at home. His door stood open, people went in and out as they pleased—no one ever stole anything from the Rebbe—but there was not a soul in the house.

Where can the Rebbe be?

Where *should* he be, if not in heaven?

Is it likely a Rebbe should have no affairs on hand with the Solemn Days so near?

Jews (no evil eye!) need a livelihood, peace, health, successful matchmakings; they wish to be good and pious and their sins are great, and Satan with his thousand eyes spies out the world from one end to the other, and sees, and accuses, and tells tales—and who shall help if not the Rebbe? So thought the people.

Once, however, there came a Lithuanian—and he laughed. You know the Lithuanian Jews—they rather despise books of devotion, but stuff themselves with the Talmud and the codes. Well, the Lithuanian points out a special bit of the Gemoreh—and hopes it is plain enough: even Moses our Teacher could not ascend into heaven, but remained suspended thirty inches below it. And who, I ask you is going to argue with a Lithuanian?

What then becomes of the Rebbe?

"I don't know, and I don't care," says the Lithuanian, shrugging his shoulders, and all the while he determined to find out.

* * *

The very same evening, soon after prayers, the Lithuanian steals into the Rebbe's room, lays himself down under the Rebbe's bed, and waits.

He intends to stay there all night to find out where the Rebbe goes and what he does at Sliches-time.

Another in his place would have dozed and slept the time away. Not so a Lithuanian—he learned a whole treatise of the Talmud by heart!

Day has not yet broken when he hears the call to prayer.

The Rebbe has been awake some time. The Lithuanian has heard him sighing and groaning for a whole hour. Whoever has heard the groaning of the Nemirov Rebbe knows what sorrow for All-Israel, what distress of mind found voice in every groan. The

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soul that heard was dissolved in grief. But the heart of a Lithuanian is of cast-iron. The Lithuanian hears and lies still, too—the Rebbe, long life to him, *upon* the bed and the Lithuanian *under* the bed!

* * *

After that the Lithuanian hears the beds in the house squeak—the people jump out of them—a Jewish word is spoken now and again—water is poured on the fingers—a door is opened here and there. Then the people leave the house and once more it is quiet and dark. Only a very little moonlight seeps through the shutter.

He confessed afterwards, did the the Lithuanian, that when he found himself alone with the Rebbe terror took hold of him. He grew cold all over, and the roots of his ear-locks pricked his temples like needles. An excellent joke, to be left alone with the Rebbe at Sliches-time before dawn!

But a Lithuanian is dogged. He quivers and quakes like a fish—but he does not budge.

At last the Rebbe, long life to him, rises.

First he does what becoms a Jew. Then he goes to the wardrobe and takes out a packet, which proves to be the dress of a peasant—linen trousers, high boots, a pelisse, a wide felt hat, and a long and broad leather belt studded with brass nails. The Rebbe puts them on.

Out of the pockets of the pelisse dangles the end of a thick cord, a peasant's cord.

On his way out the Rebbe steps aside into the kitchen, stoops, takes a hatchet from under a bed, puts it into his belt, and leaves the house. The Lithuanian trembles, but he persists.

* * *

A fearful, Solemn-Day hush broods over the dark streets, broken not infrequently by a cry of supplication from some little minyan, or the moan of some sick person behind a window.

The Rebbe keeps to the street side, and walks in the shadow of the houses.

He glides from one to the other. The Lithuanian after him. And the Lithuanian hears the sound of his own heart-beats mingle with the heavy foot-fall of the Rebbe; but he follows on, and together they emerge from the town.

By ISAAC LOEB PEREZ

Translated by Helena Frank

Behind the town stands a little wood. The Rebbe, long life to him, enters it. He walks on thirty or forty paces, then stops beside a small tree. And the Lithuanian, in amazement, sees the Rebbe take his hatchet and strike the tree. He sees the Rebbe strike blow after blow, he hears the tree creak and snap. And the little tree falls, and the Rebbe splits it up into logs, and the logs into splinters. Then he makes a bundle, binds it round with the cord, throws it on his shoulder, replaces the hatchet in his belt, leaves the wood, and goes back into town.

In one of the back streets he stops beside a poor, tumble-down little house, and taps at the window.

"Who is there?" cries a frightened voice of a Jewess, a sick Jewess.

"I," answers the Rebbe in the peasant tongue.

"Who is I?" inquires the voice further. And the Rebbe answers again in the Little-Russian speech:

"Vassil."

"Which Vassil? And what do you want, Vassil?"

"I have wood to sell," says the sham peasant, "very cheap, for next to nothing."

And without further ado he goes in. The Lithuanian steals in behind him, and sees, in the gray light of dawn, a poor room with poor, broken furniture.

In the bed lies a sick Jewess huddled in rags, who says bitterly:

"Wood to sell—and where am I, a poor widow, to get the money to buy buy it?"

"I will give you a six-groschen worth on credit."

"And how am I ever to repay you?" groans the poor woman.

"Foolish creature!" the Rebbe scolds her. "Here you are a poor sick Jewess, and I am willing to trust you with the little bundle of wood. I believe that in time you will repay me. And you, you have such a great and mighty God, and you do not trust Him! not even to the amount of a miserable six-groschen for a little bundle of wood!"

"And who is to light the stove?" groans the widow. "I can't get up to do it."

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PEARL BUCK'S ANSWER TO "FOUR PERCENT" ADVICE TO JEWS

This superbly logical and humane article was published in the September 1 issue of the newspaper PM as a reply to statements made by W. M. Kiplinger in his book, "Washington Is Like That," and digested in the current Readers Digest under the title, "The Facts About Jews in Washington." Mr. Kiplinger wrote: "Jews, the four per cent (of the United States population) should give thought to the fact that under the normal workings of government in the current regime they have achieved the abolition of discrimination against them, or are well on the way to achieving it. The next step for them is to avoid an excessive loading of the government with Jewish citizens. If there were to be such an overloading, it would cause muttering from citizens who are not anti-Jewish, but who resent any over representation in government, or even in certain agencies, with the people of any one group."

All liberal people should be indebted to Pearl Buck for her answer, and to PM, a valiant newspaper, for obtaining and publishing it.

FACTS are unreal, of course, or they would not be so constantly used to prove contradictory statements by persons opposing one another on two sides of the same question. Facts are just so many bricks, each an entity in itself, but each nothing but brick until it is fitted to other bricks to make a structure. The shape of that structure, its meaning and its usefulness depend entirely on the mind behind the hand that picks up the bricks.

The *Reader's Digest* this month has assembled a nice pile of bricks out of a part of Mr. W. M. Kiplinger's book *Washington Is Like That*. It is a fascinating book, by the way, full of loose bricks which tempt anyone to make something out of them. Well, by its usual skillful digesting, the *Reader's Digest* has made something this time out of a few of those bricks. I don't believe any design was meant by anyone. But the mere act of digesting made a design. After all, when one digests an article or a book one has to eliminate. What is left may or may not be the original design, but it is a design, just as 10 bricks laid any-

how make a design more inevitably, from their very scarcity and the baldness of their position, than 1000 bricks do. You can see that 1000 bricks are nothing but a heap of bricks. But 10 bricks—well, they are 10 bricks, especially if they are laid in a row neatly, end to end or side to side, in a digest.

The design that is made in Mr. Kiplinger's case, and quite by chance, no doubt, is that, end to end, there are too many Jews in our Government. Four per cent, Mr. Kiplinger says, is the proportion of Jews in our population. Four per cent then would be safe in the Government, that is, safe for everybody, the 4 per cent of Jews and the 96 per cent of the rest of us. For the Jews, Mr. Kiplinger says, it would be safer not to get so numerous in the Government that the people who are anti-Semitic in America, as in Germany, would begin to get excited about it and talk about Jewish influence here as there. It would be safer for the Jews because such talk may end up in the sort of action here that it did in Germany.

"Lie low," Mr. Kiplinger advises the Jews in effect, "for your own good, stay in your 4 per cent ghetto."

But the handful of bricks can be put side by side and not end to end. They make another design, and Mr. Kiplinger points it out, too. He really is not arguing for or against the Jews, he says. He is just stating facts. The facts, put another way, show something else. The reason, it seems, why there are so many Jews in the Government, especially in those sections which are controlled by Civil Service, is that young Jews, debarred by prejudice from jobs in private concerns, go where there is less prejudice—namely, in the Government. Civil Service examinations do not ask a person's religion, and the Jews can enter the Government along with Catholics and Protestants—that is, they can get jobs like other human beings; they go where they can get jobs, and they tell their relatives and friends where jobs can be found. Not to do so would be less human. We all do the same thing.

Now it is pointed out with great justice by the author that Jews are

good workers, loyal in the Civil Service and above the average in intelligence. That, of course, is one reason why so many of the 96 per cent hate the Jews anyway—the Jews are good workers and tend to be above the average in intelligence. I am reminded of my father, who was one of the best Presbyterian missionaries that ever lived; indeed, I think perhaps he was the best. But I remember his complaining frequently that one of the great obstacles to the advance of Christianity in China was that there was so many good persons to be found in the heathen religions.

"If it could have pleased God," he used to say sadly, "to have made the heathen also evil men, it would have been far easier to preach the gospel successfully."

The inscrutable God does not so work. Mr. Kiplinger recognizes this to some extent when he praises the quality of the Jewish citizens in our Government. Nevertheless, he continues his warning. In spite of their intelligence, he insists, it still would be safer if they stayed inside their 4 per cent.

He does not face the question his facts themselves ask. What are the Jews going to do if private enterprise does not allow them jobs sufficient to feed them, and if they have to stay inside the 4 per cent ghetto? Obviously there will be many persons without jobs. No, unfortunately this handful of facts does not add up to all the figures. To make them add up in this case, 4 per cent of all the jobs in the country ought to go to the Jews. Anything less than this is not fair. You can't ask people just quietly to starve in order to respect a prejudice against them.

If you are going to talk about percentages, of course there is the 10 per cent of Negroes, who ought to have 10 per cent of all the jobs, both inside the Government and out. And there is the 49 per cent of women, who ought to have 49 per cent of the jobs, public and private. And if we get going on that sort of thing, we'll find the country breaking into national origins, and the first thing we know we'll have to set up government bureaus to find out what percentage of

Continued on page 18

ROSH Hashonah of 1918 found us in the midst of a fierce battle along the Vesle River sector of France. The division was successful in driving the Germans from their established position and we enjoyed a few days of comparative quiet. The usual rumors had it that we were to get a well deserved rest, but those in charge of our destinies decreed otherwise. Orders were issued for the division to move to a new battlefield, which later turned out to be the famous Argonne offensive.

Our company was ordered to leave Mareui-en-Dole on the morning of September 16, 1918. Those who were at the front know what little difference one day made from the other. One actually lost count of days, dates and holidays.

After my arrival in France I had found it necessary to keep on discarding all excess baggage. After all, one's back could carry so much weight and no more, especially when one was constantly on the go. Among the precious articles that withstood the process of elimination for some time were a prayer book and a volume containing extracts from the Bible, which had been given to us by the Jewish Welfare Board. Finally, one of these two had to go. I reluctantly discarded the prayer book, making sure to retain the page on which the Hebrew calendar appeared. I little realized then how important this calendar might become. Consulting this page I noticed that Monday, September 16th, the day on which we were to leave for the front, was Yom Kippur. The thought occurred to me then to arrange Kol Nidre services on Sunday evening, Sept. 15th, for the boys who were part of Headquarters Company, 306th Infantry. As a child, I had seen a photograph of Jewish soldiers praying on the field of Plevna during the Russian-Turkish War. This picture was before me as I informed several of the boys in the company of my plan. The response was most enthusiastic, and we soon began to discuss the arrangements. We lacked everything required for the services, namely, a place of worship, a cantor and a prayer book. We did, however, possess the will to spend one hour as Jews, whatever the fortunes of war might have in store for us immediately thereafter.

As the place of worship, I suggested the half-demolished Catholic church in the village. There were some objec-

Kol Nidre on a French Battlefield

By JOSEPH GOLDBERG

Five years ago the Review published this striking reminiscence. Then the war was far behind us. Now that there is another A.E.F., the Review reprints the article, believing that it will have a new interest for its readers, particularly in this season of Rosh Hashonah.

tions to this. A Catholic church, some felt, was not a fitting place for Kol Nidre services. I pointed out that in New York, many a church had been converted into a synagogue, and besides, no other place was available. We finally located a *Machzur*, and our Supply Sergeant, Murray Singer, took upon himself the role of cantor.

Originally the plan was to arrange a service for the boys of our own company. As the plan progressed we began to feel that the Jewish soldiers of the entire regiment ought to be included. Fortunately, the other companies were not far from us, but they could not be communicated with except through the Colonel of the regiment. We wished there had been a Jewish chaplain but to our great distress no such clergyman was available. In fact, most of us had never encountered a Jewish chaplain. We therefore appealed to the Catholic chaplain. Father Dunne, who had rendered splendid service to the boys of the regiment regardless of religion, and was beloved by all of us. He obtained for us the use of the Catholic church and spoke to Colonel Vidmer, who immediately sent out a notice to the Jewish boys of the regiment inviting them to attend the Kol Nidre services at 6 o'clock that Sunday evening.

The plans were all completed. Father Dunne was to deliver the sermon, Sergeant Singer was to be the cantor, and Assistant Bandmaster Marcy Weinberg was to sound the "Kol Nidre" on his bugle.

At four o'clock, Sergeant Singer came to me and showed me the parts of the prayer book which he had rehearsed all afternoon. As he was going over the service, Private Hyman Bregman, a member of the arrangement committee, rushed over to tell us the good news that God had blessed

us with a Jewish chaplain. Bregman had some time before received an assignment at Division Headquarters where he met the chaplain, Captain Vorsanger. Noticing the chaplain riding through the town he had stopped him and told him of the arrangements for the service. Captain Vorsanger agreed to officiate for us.

Long before the time set for the service hundreds of Jewish soldiers made their way through the debris scattered around the church. Within the walls of the building were the ruins of what had once been a beautiful place of worship. There was hardly a trace of the stained glass windows, the altar was completely demolished, the pews were almost all broken, while stones and bricks were all over the floor. Here and there one noticed the remains of paintings of the saints. This sombre atmosphere seemed to make the depressed feeling which came over us still more pronounced.

Standing in front of what was left of the altar, and facing his audience, the chaplain read the Kol Nidre service and the boys repeated it word for word. Many of them held in their hands the prayer books they had carried with them throughout their stay in France. When the chaplain mentioned those who had fallen, we could not help but bring to mind those close friends whose tragic deaths we had but recently witnessed.

Soon the service was over, and with the sound of the bugler's Kol Nidre ringing in our ears we marched out of the church, and back to our stations.

Not easily does one forget such an hour of Jewish reconsecration amidst the ruins created by a ghastly war.

The Center Library

THE library of the Center circulates books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see our librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 P.M. to 9:30 P.M. and on Sunday from 10:30 A.M. to 3:30 P.M.

THE NEWS OF THE MONTH

By LESTER LYONS

IN conjunction with similar meetings in many cities throughout the country, a mass demonstration against Hitler atrocities was held this summer in Madison Square Garden. Speakers included prominent American leaders of all faiths. The meeting was sponsored by the American Jewish Congress, B'nai B'rith, and the Jewish Labor Committee. A pledge was made on behalf of the Jewish Communities in this country to make every sacrifice to support the United Nations in their struggle against totalitarianism and darkness. In a message to the meeting, President Roosevelt hailed the determination of the Jewish people to make every sacrifice for victory over the Axis powers. He expressed "the confident hope that the Atlantic Charter and the just world order to be made possible by the triumph of the United Nations will bring the Jews and oppressed people in all lands the four freedoms which Christian and Jewish teachings have largely inspired." Prime Minister Churchill also sent a message to the meeting, in which he acknowledged "the eager support which the Jews of Palestine above all are already giving" to the cause of the United Nations. He said that the British Government has "throughout been animated by the determination that the Jewish population in Palestine should in all practicable ways play its part in resistance of the United Nations to oppression and brutalities of Nazi Germany which it is the purpose of your meeting this evening to condemn."

* * *

The British Government has finally permitted the organization of battalions consisting solely of Palestinian Jews. A Palestinian regiment of the British Army is to be created immediately, consisting of separate Jewish and Arab infantry battalions, for general service in the Middle East. In addition, the Palestine Volunteer Force, recruitment for which is open to all sections of the Community, is to be extended, and the establishment of a Jewish Rural Special Police is to be increased by the enrollment of 1500 more recruits. The number of Jews that will be permitted to enlist is not to be measured by the number of Arabs enlisting. The British press has generally approved this revision in British policy but has deemed the advance modest. The "Manchester Guardian," in de-

claring that the new policy represents "some" improvement, states that the Jews of Palestine are "the only one population in the Middle East heart and soul on our side against Hitler, while the rest are waiting to see how the cat will jump."

* * *

A Torah scroll commemorating the thousands of Torahs destroyed by the Nazis in Europe was presented to the

Hebrew University Aids Allied War Efforts

More than 500 students of the Hebrew University in Jerusalem have enlisted in the British forces and are serving on the Middle Eastern front. The University has greatly increased its research program during the past year for the purpose of assisting in the solution of the war problems of the Allied forces. New processes have been developed by scientists at the University for the manufacture of materials previously imported and for the utilization of surplus goods for war uses. Precision and medical apparatus which can no longer be obtained from Europe are being constructed and repaired in the University laboratories.

Great Synagogue in Tel Aviv. This scroll, which was written by hand by the foremost Rabbis and cabbalists in Palestine, represented the labor of many months.

* * *

A group of Jewish refugees ready to join the Pioneer Corps, after having been released from internment in Australia, sent all their funds to the Jewish National Fund so that land might be purchased in Palestine for the settlement of other refugees. . . . During the summer Hadassah sent to Palestine two shipments of vital war commodities comprising 773 different items. The value of these shipments, which included medical supplies, food and clothing, was over \$47,000. . . . Of the 2,500 Youth Aliyah graduates in Palestine, about 550 young men have already enlisted in the war services. The girl graduates of Youth Aliyah have entered the Palestine Auxiliary Territorial Service.

In order to conserve milk and sugar, the Government in Palestine has prohibited the manufacture and sale of ice cream. . . . Because of the shortage of gasoline and labor, the use of bicycles in Palestine has increased greatly. More than 10,000 bicycles have been registered in Tel-Aviv. Riding there is very convenient since, unlike Jerusalem, that city has no steep inclines. The Jewish Agency and Vaad Leumi in Palestine are organizing the Year of National Service which must be served by every high school graduate. The graduate may choose a year of Military Service, a year with the Settlement Police, or a year of work on a farm.

* * *

The Jewish National Fund has recently sent \$100,000 to Palestine for the acquisition of new land. Since October 1st, 1941 more than \$1,372,000 has been defrayed by American Jews for this purpose.

* * *

Several thousand naturalized Americans in Palestine face the loss of their citizenship unless they return to this country by October 1st of this year. Many Americans in Palestine have petitioned for postponement of this requirement until the end of the war because of their difficulties in obtaining transportation and of the exorbitant transportation charges at the present time.

* * *

Forty three prominent European Catholics now residing in this country and Canada have issued a manifesto vigorously condemning anti-Semitism. The signers of the document, who include representatives of the political, cultural and social life of Europe, assert that it is not possible for Christians to take any part in anti-Semitism, and that "anti-Semitism shows itself as anti-Christian in its very root."

Best Shoemaker in World in Palestine

A Jewish artisan who fled from Vienna to Palestine at the time of the Nazi invasion in 1938 had nothing more than a letter from the Duke of Windsor describing him as "the best shoemaker in the world". With borrowed money, he was able to open a small work shop in Tel-Aviv. Today he has thirty-five workers.

The leader of the German Nazi Party in Holland has declared that the Nazi government will permit no intervention in behalf of the Jews there. At a Nazi ceremony marking the deportation of a large number of Dutch Jews to occupied territories in the East, it was disclosed that all Jews in Holland who had been converted to Catholicism have been transported to occupied Poland. Such deportation was committed in retaliation for a protest made by church leaders against Nazi persecution of the Jews. The Nazi leader declared that "no Jews will be left in Western Europe" and that "all those who intervene for them will be punished to share the Jewish fate."

Jews in The Hague are now prohibited from appearing on any of the streets in the central part of the city. This order was issued as the result of the development of fights between Nazis who had thrown Jews out of the restaurants and Dutch citizens who had come to the aid of these Jews.

* * *

An article by a Jewish chaplain with the British forces in the Middle East reveals that the entire defense works which helped check the offensive of the Nazis in Egypt had been built by Palestinian Jews. The units participating in the building of the defenses included several companies or artisan workers, the members of commanding officers of which were Jews.

* * *

Jews deported from Germany to be utilized as slave labor in Pinsk have formed guerilla groups to fight the Nazis. These groups seek to free imprisoned Jews, particularly those condemned to die for acts of sabotage against the Nazis. . . . Jews in Berlin are now practically deprived of all rights in public streets. They are forbidden to carry canes or walk more than two abreast or to halt for the purpose of conversing with a fellow-Jew whom they meet while walking.

* * *

The Hungarian Government has forbidden non-Jews in all branches of industry to hire Jews. No non-Jewish domestic help under 45 years of age may be hired by Jews.

* * *

In demanding that 250,000 Jews be armed and trained for the defense of Palestine, Lord Wedgwood, has declared that he "would put the Jews to defend Jerusalem because nobody could do it better."

Under the auspices of the Department of Justice and the Board of Education, courses in English and citizenship are being given to 61 aged men and women at the Daughters of Israel Home for the Aged in New York City. The youngest member of the class is 66 years old and the oldest is 96. Twenty-two of the students are more than 80 years old and three of them are past 90. Most of the students could neither

Hebrew a Romantic Language

When it was first sought to revive Hebrew as a modern language, a common criticism, as observed by the "Palestine Post" was "that young men and maidens would be unable to court in the language of the Bible, which had not been spoken colloquially for so many centuries." Much evidence has now been presented to remove this doubt. This paper reports that in the latest book published in Hebrew in a popular series in Palestine, the entire contents are devoted to love stories. The language is said to bear no trace of strain or artificiality.

read nor write English when the class was first formed.

* * *

The Polish Government-in-Exile has declared that after the war the Polish Government will not insist that Jews emigrate from Poland to Palestine. The members of the Polish Cabinet have expressed their sympathies with the Jewish longing for a National Home in Palestine and declare that they are ever ready to support the Jewish national aims to the degree that the Jews ask for such support. They stress that "the problem of Jewish emigration from Poland must be envisaged by Poles as the right of Jews to leave Poland for the National Home but never as duty on the part of the Jews to do so."

* * *

The Papal Nuncio in France has informed the Vichy Government that the Pope neither understands nor approves the treatment given Jewish refugees in France. He also declared that the Pope desires the French Government to stop "these inhuman arrests of defenseless people."

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A member of the Polish National Council has reported in London that 700,000 Jews were massacred in Poland since last summer. The Polish Government-in-Exile, in confirming the report, has called these execu-

tions "the greatest mass slaughter in history." Many ancient Jewish communities in Poland are now destitute of Jews. In a number of cities all the Jewish inhabitants were executed.

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A strong plea for "a special position of the Jewish National Home. . . in any plan for the further political integration of the Near East" is made by former Secretary of the Navy, Josephus Daniels, in an introduction written by him in a book on "British Policy in Palestine" by Paul L. Hanna. Mr. Daniels states that "nothing will be gained and a great deal in terms of peace and stability will be lost by subjecting the Jewish National Home to the domination of forces that may prove hostile to it."

* * *

The Nazi authorities are insisting that the Vichy Government organize a special police force to deal with Jews in unoccupied France. German representatives have declared that special circumstances make it imperative that a stronger control be imposed over the Jews there. . . . The Jews have been notified that the philanthropic activities conducted by the Union of Jews in unoccupied France will be placed under more stringent regulations. . . . In Paris the police have discovered a secret French organization which had gathered money, food and clothing for distribution among poor Jews. The organization is said to have had many branches throughout occupied France.

* * *

An energetic movement of protest against the Nazi brutalities in the occupied countries has been initiated in Catholic circles in Switzerland. A delegation of Swiss Catholics went to Rome for the purpose of appealing to the Pope to intervene with the German Government in an attempt to help stop the persecutions of the Jews.

* * *

The Rabbis and leaders of the Warsaw Ghetto have issued an order to all the Jews in the Ghetto forbidding the commission of suicide. The mass deportations of Jews to Nazi-held territory have intensified the number of Jewish suicides. Over 100 Jews have been committing suicide daily, and in many cases entire families have killed themselves. The Rabbis, in appealing to the population to keep up their courage in face of their suffering, point out that by taking their lives the Jews are "letting down" the rest of the Jews throughout the world.

Dear Folks:

I HOPE this letter reaches you before I do. We are about three days away from Rio, our next stop, where I expect to mail this letter. We arrived at Lourenco about 12 days ago after a very unpleasant trip aboard the Asama. In comparison this ship is like heaven. What annoys me most of all is the thought that the Japs were getting such marvelous food while we were treated like a bunch of animals. When is our Government going to realize that the only thing the monkeys understand is "tit for tat"? If our Government had treated the Japs the way our people were treated for the last few years there possibly would never had been a war. But they only understood our turning of the other cheek as a sign of weakness and now they even think they can lick us in a military way.

It certainly was a glorious feeling when we finally reached Lourenco. The harbor was full of ships evidently waiting for cargo or a chance to slip out. They were mostly British and they gave us a great reception as they started to blow their whistles and wave to us as we went by. But the biggest thrill of all came as we passed a large tanker at anchor. There, proudly waving from her top mast, was the Stars and Stripes. Everybody rushed over to that side of the ship to see it and you never heard such cheers and yelling. About half the people were in tears and a lump came to my throat as I waved wildly to the crew which lined the rails. I had not seen an American flag since I saw the Marines leave Shanghai in November, and it almost made up for all I have been through. I don't think I have been thrilled that way before in all my life. The Gripsholm had docked the day before we arrived, and we tied up alongside the same dock with the stern of our ship facing the bow of the Grips. We started talking to the crew of the Grips, across the intervening space, asking for news, which is what most of us wanted. We had only the Jap version of the news for the last seven months and we felt that things could not be as bad as their papers tried to make it. We also asked if they had plenty to eat aboard, as well as cigarettes, as we could not get American cigarettes aboard the Asama. They answered by throwing us fresh fruit and cartons of Luckies, Camels, and assuring us that there

A Letter from the Gripsholm

By JULIUS ROTTENBERG

Julius Rottenberg is the son of the Center's own Samuel Rottenberg. The war caught him in Hong Kong, where he was on a business visit, and he was interned by the Japanese. He returned on the last trip of the Gripsholm. This letter, written to his parents, was mailed from Brazil. It is a dramatic recital of the hardships inflicted on their prisoners by the Japs, and a moving exhortation to his fellow citizens to realize the strength and ruthlessness of the power they must destroy.

was plenty more to be had. We were exchanged the next day, and allowed to go ashore the day following. The first meal they served us was a buffet lunch on deck as they had to clean up the ship after the exchange and get the cabins and dining rooms in order. Well, I never saw a meal like that in all my life. The Swedish stewards had evidently heard the treatment we had received and decided to start us off in royal style. They had a long table about forty feet long stretched across one of the stern decks and we lined up to a meal that beggars description. Everything in the line of food that the mind could conceive. After nearly starving in Stanley you can imagine how I ate. We people in Stanley certainly got the worst treatment. Everyone aboard agreed on that. Of course there were individual cases of Jap cruelties but as a group we certainly got the works. When I tell you some of the stories I heard and some of the things I saw it will make your blood run cold. And it won't be propaganda, like that we heard about the Germans in the last war. These will be facts. In one instance I had to turn my head as I could not stand and watch a poor Chinese being beaten to death right in front of my eyes. But I will save that till my return.

The trip since we left Lourenco has been uneventful. We are pretty crowded but still nothing like the Asama. Plenty of real good food, well cooked and eaten on a tablecloth. Nothing to do all day but eat, read, and sleep. And of course talking and comparing experiences. The govern-

ment officials received magazines and newspapers and they once in a while let someone else read them, so I am gradually catching up on the news. Things have not gone any too good but what disturbs me and all the other Far Easterners is the complacency that seems to exist. From what we read there does not seem to be any realization of the seriousness of the matter. We are up against a tough and merciless foe and we must all realize this fact and pitch in. "Business as usual" must be a thing of the past and we must win this war and do it damn quick before it is too late. I have been under fire and seen the little yellow man in action, so I know what I am talking about. They are out to win this war and really think they can, and they don't think they are committing suicide as some people seem to think.

During my internment I lost about 25 pounds, but I am putting some of this back, so by the time I get home I don't think I will look bad. I now weigh about 188 lbs. but when I left Hong Kong I only weighed 182 lbs. I guess dog meat did not agree with me. No, I am not exaggerating. That is just what the Japs fed us the first few days. After that it got a little better. They gave us rotten fish which we could not eat altogether and 8 ozs. of rice a day. That was what I lived on till we went aboard the Asama. Once in awhile we could buy some food at our camp but usually the supply was limited and not enough to go around. They told us that we were being treated as well as their nationals in the U. S., but we knew they were lying. They never let the Red Cross or the Swiss visit us, but the manner of treatment we were receiving got out of camp through the Chinese. It makes us all burn up to think of the treatment their nationals received and most likely are still receiving. And the poor interned British are still getting the same starvation diet, and will probably continue to get it until we wake up and treat their internees the same!

We hope to be able to land in Rio for a few days and see the sights and do some shopping. Love, *Remember Pearl Harbor.*

BROOKLYN JEWISH CENTER ACTIVITIES

Rabbi Levinthal's Holiday Sermons

Rabbi Levinthal will preach during the coming High Holy Days on the following themes:

On Saturday morning (first day Rosh Hashonah)—"When Thou Goest to War."

On Sunday morning (second day Rosh Hashonah)—"The True Foundation for Jewish Living."

On Kol Nidre eve, "Judaism's Evaluation of Life."

On Yom Kippur morning, "The Fundamental Rule for Progress."

Rosh Hashonah Services

Services for the New Year (Rosh Hashonah) will be held on Friday evening, September 11th at 6:45 p.m., Saturday evening, September 12th at 7:15 p.m. and on Sunday morning at 7 o'clock.

Rev. Samuel Kantor will officiate at the services to be held in the Main Synagogue. He will be assisted by a talented choir, under the personal leadership of Joel Feig.

The Shofar will be sounded at the Sunday morning services at about 10:15. The sermon will be delivered at about 10:30 o'clock. Center members and all worshippers are, therefore, requested to please be in their seats early as the doors will be closed during the delivery of the sermon and no one will be admitted.

The services in the Auditorium will be conducted by the well-known cantor, Rev. Moshe Steinberg. Mr. Benjamin Hirsh of the Hebrew School faculty will speak on the first and second days of Rosh Hashonah.

Yom Kippur Services

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Sunday evening, September 20th at 6:45 o'clock. Rabbi Levinthal will preach immediately after the chanting of the Kol Nidre service.

Yom Kippur services will begin on Monday morning, September 21st at 7 o'clock. The Yiskor services will be held at 10:45, following which Rabbi Levinthal will preach. Rev. Kantor, assisted by the Joel Feig choir will officiate.

The services in the Auditorium will be conducted by Rev. Steinberg. Mr. Hirsh will speak on Monday

GREETINGS TO THE CENTER MEMBERSHIP

The approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal co-operation they have received from the membership of the Center and are looking forward to their continued support so that our institution may grow from strength to strength. *Leshono Tovo Tikosevu!*

Joseph M. Schwartz, *President*
Emanuel Greenberg, *Vice-Pres.*
Hyman Aaron, *Vice-President*
Max Herzfeld, *Secretary*
David Goodstein, *Treasurer*

From the Sisterhood

The officers of the Sisterhood extend their New Year Greetings to all members of the organization and their families.

From the Center Staff

On behalf of the Center staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

Joseph Goldberg,
Administrative Director

Hebrew School Begins New Term

The current Hebrew school term began on September 8th. The Hebrew school office is open daily, except on Saturdays and holidays, for registration; on week-days from 10 to 6 p.m. and on Sundays from 10 to 12 noon. Parents are urged to register their children immediately.

A new high school class has been formed consisting of graduates of the Hebrew School and the Center Academy. This class will be directly connected with the Hebrew High School of the Jewish Education Committee. The class will meet for the first time on Thursday, September 10th at the Brooklyn Jewish Center. The formation of this advanced group under the joint sponsorship of the Hebrew School of the Brooklyn Jewish Center and the Hebrew High School offers a splendid opportunity to our alumni to continue their Hebrew studies.

Many changes have been introduced for the coming term in the Hebrew School. In order to place the school on a uniform basis, all students are now required to attend three times a week. Since each session has been lengthened to two hours the pupils receive as many hours of instruction as they did formerly when the school was on a five-day schedule. Those who only attended three times a week previously will now enjoy the benefit

of almost double the hours of instruction.

Another change of especial interest to the parent is the provision that has been made for Bar Mitzvah instruction. Hereafter, those who have attended the Hebrew School for at least three years are entitled to complete Bar Mitzvah instruction without any additional charge.

In accordance with the tradition of the Brooklyn Jewish Center, a special initiation ceremony for those who have just begun their Hebrew studies is being planned for the near future. The ceremony will take place on a Sabbath in the main synagogue.

Hebrew School students enjoy the finest facilities. Membership in the Center Library and in the Center athletic and cultural clubs is open to all Hebrew School students without additional charge.

Additional Yiskor Services

For the benefit of members of the community who have not purchased seats for the High Holy Days, the Center will conduct special Yiskor services on Yom Kippur, Monday morning, September 21st, in the Dining Room of our building. There will be three such services: at 10 o'clock, 10:30 and 11.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Friedman, Harold
Res. 472 Crown St.
Bus. Produce, 193 Osborne St.
Married
Proposed by Benjamin M. Horwitz

Grand, Samuel
Res. 580 Empire Blvd.
Bus. Contracting, 545 Fifth Ave.
Married
Proposed by Samuel Strausberg and Akiba Margolin

Gross, Nathan
Res. 35 Clark St.
Bus. Post Office
Married

Hirsh, Paul
Res. 1162 Lincoln Pl.
Bus. Linotype, 152 E. 23rd St.
Married
Proposed by Jacob S. Doner

Korn, Irving
Res. 9101 Ave. A
Bus. Millinery, 50 W. 36th St.
Married
Proposed by Jacob Korn and Samuel Reich

Levine, Louis
Res. 230 Park Pl.
Bus. Gifts, 23 W. 23rd St.
Proposed by Joseph Goldberg

Miller, Abraham
Res. 1152 Lincoln Pl.
Bus. Dairy, 13 Essex St.
Married
Proposed by Jacob S. Doner

Miller, Jeannette
Res. 721 E. 49th St.
Proposed by Joseph Goldberg and Albert Joley

Nelson, Benjamin
Res. 565 Montgomery St.
Bus. Civil Eng., 250 Hudson St.
Married
Proposed by Maurice Bernhardt and Abraham Katlowitz

The following have applied for reinstatement in the Brooklyn Jewish Center:

Blumberg, Jack M.
Res. 959 Park Pl.
Bus. Lumber, 1825 Bath Ave.
Married
Horowitz, J. L.
Res. 850 St. Marks Ave.
Bus. Wines, 70 Stanton St., N.Y.
Proposed by Jacob S. Doner

Rawick, Julius L.
Res. 1455 Union St.
Bus. Accountant, 50 Court St.
Married
Sherman, Dr. Julius
Res. 1191 Carroll St.
Bus. Dentist
Proposed by Morris D. Wender
MAURICE BERNHARDT, *Chairman*
Membership Comm.

Congratulations

We extend our heartiest congratulations and best wishes to the following:

Mr. and Mrs. Albert Goodstein of 25 Central Park West upon the birth of a daughter on September 4th. Congratulations are also extended to the grandparents Mr. and Mrs. David Goodstein.

Mr. and Mrs. David Nemerov of 170 Hawthorne Street upon the birth of a son on September 2nd.

Mr. and Mrs. Samuel A. Seeger of 716 Montgomery Street on the occasion of the engagement of their son Louis Seeger to Miss Alicia Krass. Congratulations also to the grandparents Mr. and Mrs. B. Reibstein.

Mr. and Mrs. Isidor Stark of 220 East 18th Street on the engagement of their son, Pvt. Leonard Stark, to Miss Bernice Sorock.

Mrs. H. Weingold of 250 Montgomery Street upon the birth of a son to her children Mr. and Mrs. Martin B. Weingold on August 31st.

Graduation

Congratulations and best wishes are extended to Mr. Herschel Levine, son of Mr. and Mrs. Max H. Levine of 1025 St. Johns Place who graduated from Brooklyn College. He is entering the Jewish Theological Seminary of America.

Speedy Recovery

Best wishes for a speedy recovery are extended to Mrs. Samuel Barnett.

Holiday Gym Schedule

The Gymnasium and Baths will close on Friday, September 11th (Erev Rosh Hashonah) promptly at 5 o'clock and will reopen on Monday morning, September 14th. This department will again close on Sunday, September 20th (Erev Yom Kippur) at 4 o'clock and will reopen on Tuesday morning, September 22nd.

NOMINATED FOR STATE ATTORNEY GENERAL



Mr. Nathaniel L. Goldstein, a member of the Governing Board of the Center and an active leader in communal affairs in Brooklyn, was nominated by the Republican Party at the convention held at Saratoga Springs for the office of Attorney General of the State of New York.

Mr. Harry Zankel was selected as the candidate for Senator in the 8th Senatorial District on the Republican ticket.

Junior Congregation

The Junior Congregation will hold its first service on Saturday, Sept. 19th, 1942 (Sabbath Shuva). The Junior Congregation is attended by students and alumni of the Hebrew School, Center Academy and Sunday School under the supervision of Rabbi Lewittes and the faculty of the Hebrew School. Services will start at 9:30 a.m. All are urged to be prompt.

Sunday School and Clubs

Since the Jewish holidays fall this year on Saturday and Sunday the opening of the Sunday School and the Center clubs will be postponed to October. The first session of the Sunday School will be held on Sunday, October 11th; the clubs will hold their opening meeting on Saturday night, October 17th.

CIVILIAN WAR WORK IN THE CENTER

Bandages

The Red Cross has requested the Center to organize workers for bandages to be used as surgical dressings. The work will be done on Tuesdays immediately after the holidays.

Classes in First Aid

Several classes in First Aid are now being formed. These classes will begin shortly. Please register at once at the office of Civilian War Activities located in the Center building. When writing, please state whether you prefer a morning, afternoon or evening class.

Nutrition Classes

Registration is now accepted for Nutrition Classes which will be functioning in the near future. These classes will meet mornings and afternoons. If interested, please register at once.

Red Cross Production Department

We are badly in need of additional workers to sew for the Red Cross. Please call any day, except Friday,

Saturday and Sunday. Those who have taken wool for knitting during the summer, are urged to return the completed garments as soon as possible.

Fingerprinting

A Neighborhood Identification Center has been established in our building for the fingerprinting of the civilian population. This office is open on Monday, Tuesday, Wednesday and Thursday evenings from 8 to 10 o'clock.

Blood Donor Day, Wednesday, September 23rd

Our Committee on Civilian War Activities has set aside Wednesday, September 23rd from 3:30 to 7:30 p.m. as Blood Donor Day in our community. The Red Cross will have its Mobile Unit of the Blood Donor Division at our building. The committee appeals to Center members to please offer their blood for our fighting forces. Please telephone our office, President 4-1400 and an appointment will be made for you at a convenient time during the day.

Important Announcement to Draftees and Enlisted Men

The following rule, adopted by the Board of Trustees, is in effect with regard to men serving in the United States Army or Navy:

Any Center member who may be called to serve under the Selective Service Act or who may volunteer for service in the U. S. Army or Navy, will be entitled to all privileges of

membership for the duration of such service, without payment of dues.

Whenever such member has already paid his membership dues to the Center, we will make a refund covering the unexpired period of membership.

Members affected by the above rule are requested to please notify the Center of their forwarding addresses.

INSTRUCTIONS FOR BLACK- OUT DURING HOLIDAYS AND SABBATH

PROFESSOR Louis Finkelstein, President of the Jewish Theological Seminary of America, has issued the following statement of the Jewish law with regard to Sabbath and festival lights during blackouts:

1. Wherever possible, blackout curtains should be provided for the room in which the candles are set. This will obviate all difficulty.

2. Whenever (1) is not feasible, the following arrangements should be made: (a) the candles should be set in a room from which the light is invisible outside; (b) if this is not possible, the Sabbath should be ushered in well before dark and short candles should be used which will not burn late into the night.

3. Any one who has occasion to leave candles burning on a Sabbath night, must black out his windows before leaving the house, as though there were an actual air raid. If this is not possible, someone should remain in the house until the candles burn out.

To kindle the lights without taking these precautions while the war lasts is a violation of rabbinic law.

4. If these precautions have been neglected, and there is an alarm which might signify an air raid, all lights should be immediately extinguished.

Regarding *yahrzeit* lamps, Yom Kippur and Chanukah candles: When a *yahrzeit* occurs on the Sabbath, the *yahrzeit* lamp should be placed in a room from which the beams are invisible outside. The same will apply to Yom Kippur candles and to Chanukah candles for the Sabbath of Chanukah, should the emergency continue until that time.

Of course, on week-days during an alarm, *yahrzeit* lamps and Chanukah candles should be moved to a room from which they will not be visible outside. If that is not possible, they should be extinguished and rekindled after the all-clear signal.

Daily Services

Morning services at 7 and 8.
Mincha services at 7:00.

During the Months of
SEPTEMBER and OCTOBER

the Center will conduct a

Special Campaign

for the sale of

Cemetery Plots

The prices of our private cemetery plots will be considerably reduced for the duration of the campaign.

Perpetuate the Memory of
YOUR DEAR DEPARTED ONES

by erecting a

MEMORIAL TABLET

in the

Synagogue of the Center

Please communicate with Center office
for additional information

TESTIMONIAL DINNER TO MR. MOSES GINSBERG

THE Center will tender a Testimonial Dinner to Mr. Moses Ginsberg during the month of October. Mr. Ginsberg has been a tower of strength to the institution since its inception. In the last few months he rendered valuable services

in connection with the redemption of the Center mortgage.

Subscription to the dinner is \$5.00 per person. The dinner promises to be one of the outstanding events of the history of the Center. Please make your reservations immediately.

Annual MOTHER - DAUGHTER LUNCHEON

AND
FASHION SHOW
given by the
SISTERHOOD
Wednesday, October 28, 1942
at 12 Noon

Subscription — \$3.10
(including tax)

MRS. CHARLES DILBERT
Chairman
MRS. ALFRED GREENBLATT
Co-Chairman

The Fashion Show will be
provided by RUSSEKS

ADVANCE NOTICE

The Famous Center Music
Festival at the Metropolitan
Opera House will be held on
Sunday evening, Dec. 20th.

A TALK WITH PIERRE DREYFUS *Continued from page 7*

and horror the rise of the Nazi movement, and warned that Hitler was using anti-Semitism to mask his design to revitalize Germany into a conquering force which would avenge its defeat. Both he and his brother were among the first to see the real meaning in Hitler's persecution of the Jews.

* * *

Pierre Dreyfus is himself a member of the Legion of Honor because of the service he rendered to his native land during the first World War. Nevertheless this service, and the prestige that came to his father, did not save him from the fate that overtook so many other Jews in France. All his property has been confiscated. He had to look on helplessly while numerous French Jews were imprisoned in concentration camps or made to serve Germany virtually as slaves. He was fortunate enough to be able to escape to this country.

Pierre Dreyfus has brought depressing news of his fellow-Jews in France. In all the occupied territories the terrible Nuremberg laws are applied, while in unoccupied France Jews are hardly given an opportunity to earn a living. The professions are almost closed to them. Some business enterprises are still in their hands, but nominally only.

They are permitted to remain proprietors, but the actual direction of the concerns, and the collection of profits, are in the hands of non-Jewish administrators appointed for the purpose.

There are several organizations which do what they can to alleviate the plight of French Jews. One is the OSE, which attempts to find suitable homes for Jewish children whose parents are in concentration camps. It also furnishes free medical service for the Jewish communities.

Pierre Dreyfus is particularly proud of his activity as a member of the OSE, the work of which he considers magnificent. He was also associated with the ORT, and with the central committee of the well-known Alliance Israélite Universelle. For the last two years, he was particularly occupied with the work of these organizations.

As Pierre Dreyfus surveys the future of French Jewry, he sees some signs of hope through the dark clouds. In the Laval government, he finds a group of collaborationists who are openly and avowedly anti-Semitic. But he believes that when this war ends—as it must—in a defeat of the Nazi government and its allies, the French people will demand not only the relaxing of anti-Semitic restrictions but the end of every form of anti-Semitism in France.

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WEDDING DECORATIONS Our Specialty

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Line of

Fruit Baskets

for every occasion

THE BROOKLYN JEWISH
CENTER'S OFFICIAL
FLORIST

TELEPHONE DICKENS 2-4000

PEARL BUCK'S ANSWER *Continued from page 9*

all the jobs the German-Americans ought to have, and what percentage the Italo-Americans ought to have, and the Irish-Americans, and Scotch-Americans and all the rest of us, and then the religions will begin to shout, and Catholics will want a percentage, and among the Protestants the various sects, and where will the country be then? Reduced to absurdity.

No, let us have the truth and not a handful of dislocated facts. The truth is that America has nothing to do with percentages of race and sex and religion and national origins. We are a people, a union, unique in the world for our variety. Here in America is one country where Jews and Gentiles can live together and it does not matter to the true American which he is. When anyone here begins inquiring into whether a person is a Jew or Gentile, he is helping Hitler. He is hastening the reality of Hitler's boast, that he "will conquer the United States from within." With what scorn Hitler says "the United States," and we deserve that scorn if here in our glorious and matchless country, the country which alone out of all the world was founded on freedom for all, freedom from race prejudice, freedom from religious prejudice, there come these who would repeat the old wicked prejudice patterns of Europe, which our forefathers fled to escape. Shall we allow this wickedness in our own land? We must not tolerate it for a moment.

And where is the root of this evil? It is somewhere in the 96 per cent of Americans; it is in those who do discriminate against men and women because they are Jews, who refuse them jobs and then cry out that there are "too many Jews in the Government." The old evil European prejudices raise their serpent heads even here, among us.

There is an old country, and it is China, and China alone has never had a prejudice against the Jews. Time and again over the centuries Jews have emigrated into China. There they have lived safely and happily, time and again, from the days of the early Roman persecutions and through the persecutions of the Middle Ages. And now today there are many of them there again because of Nazi persecution. They are received in China as human beings. They share what the Chinese have of life, and they

become a part of the nation. These earlier Jews have long since forgotten the differences in their religion, they have forgotten their Jewish names, so long have they been Chinese. China has treated them as human beings. She has not kept them in the ghetto of prejudice.

If we must learn of some one, let

THE JEWISH CHAPLAIN

This kind of accommodation to outward circumstance is pre-eminently necessary in overseas service, and our Jewish chaplains, some of whom at the present moment are in distant lands, have had to meet every kind of emergency situation by emergency measures. Under the intense strain of total war the Jewish chaplain has to minister not only to his Jewish men but to all men of whatever religious denomination, as do all chaplains. The Fifth Army Corps has prepared a booklet of suggested ministrations to be given to dying men by a chaplain whether he be Protestant, Catholic or Jewish.

To the Jewish chaplain there comes a unique opportunity for uprooting prejudice. The Army, by bringing together men of various backgrounds, putting them through the same training and making them share their lives in the closest intimacy of barracks and mess-halls, in itself tends to create better understanding and to dispel the ignorance about Jews which underlies much of popular prejudice. The chaplain by his teachings and the example of his manhood and readiness for service is especially privileged to create a finer concept of what a Jew is than may have been brought into camp by

IF NOT HIGHER THAN HEAVEN

"I will also light the stove for you," said the Rebbe.

* * *

And the Rebbe, while he laid the wood in the stove, repeated the first part of Sliches.

When the stove was alight, and the wood crackled cheerily, he repeated, more gaily, the second part of Sliches.

He repeated the third part when the fire was in full blaze.

* * *

The Lithuanian who saw all this remained with the Rebbe, as one of his followers.

us learn of China and not of Europe. China has lived for 40 centuries as a nation, as a people, and beside her Europe is only a quarrelsome child. China has lived when others have died, and the secret of her long life and of her strength today is that she believes and practices, as no other nation does, the truth so much greater than any fact, that "all men under heaven are brothers."

Continued from page 6

men infected by anti-Semitic propaganda.

However, the primary function of the chaplain beyond his multifarious forms of personal service remains his religious work. Religion as brought to the soldier has a unique message for the man who half consciously feels that the uniform, discipline and regimentation of army life may submerge his personality and selfhood. A man who is being made into a very small cog in a very great machine feels that it helps keep alive his sense of human dignity and the significance of the individual soul. To one whose every activity and interest is being bent toward the single purpose of becoming a soldier, trained for warfare to kill or be killed, religion holds out the vision of a nobler, greater, ultimate and eternal purpose in life.

It is the supreme mission of the Jewish chaplain to preserve the soul of his men. When the frenzy and madness of war shall have passed and men shall doff their uniforms, their return to civilian life will be the easier because of what the chaplain has done for them while in service. They will return home without having lost their belief in God and man, their moral standards or their spiritual faith and sacred religious traditions.

Continued from page 8

And later, when anyone told how the Rebbe early every morning at Sliches-time arose and flew up into heaven, the Lithuanian, instead of laughing, added quietly:

"If not higher."

**Buy Your War
BONDS and STAMPS**
at the
Brooklyn Jewish Center

We have completed our \$250,000.00 quota. Our next goal: \$500,000.00 by the end of 1942!

ROSH HASHONAH GREETINGS

Mr. and Mrs. Phillip Brenner

AND THE ORGANIZATION OF

Original **BRENNER BROS.**

Wish their friends and patrons
the best of everything for the New Year

60 DIVISION STREET, N. Y.

OUR ONLY STORE

Mr. & Mrs. Moses Ginsberg

AND FAMILY

1295 PRESIDENT STREET



extend their best wishes for a Happy New Year
to all the Officers, Trustees, Directors and
members of the Center, as well as to
their friends and relatives

MR. and MRS.

HYMAN AARON

Children and Grandchildren

extend their best wishes for a happy and prosperous New Year to all the Officers, Trustees, Directors and members of the Center, as well as to their friends and relatives.

MR. and MRS.

JOSEPH I. AARON

extend to their friends and relatives sincere wishes for a happy, healthy and prosperous New Year

MR. and MRS.

LOUIS BRENNER

Harriman, New York

Extend their best wishes for the New Year to all the members of the Center, their relatives and friends

MR. and MRS.

ISIDOR FINE

extend to the Membership of the Brooklyn Jewish Center and to their friends and relatives their sincere wishes for a very Happy New Year. May the coming year mark the end of Hitlerism and the beginning of a new era of peace and happiness to all the peoples of the world.

MR. BARNEY OLCH

of Cities Service Oil Co.

extends to the officers, trustees, directors and
members of the Center sincerest wishes
for a very Happy New Year.

MR. SIMON H. KUGEL

extends to his friends cordial greetings
and best wishes for a Happy
New Year.

KOTIMSKY & TUCHMAN

CATERERS OF DISTINCTION

extend to all Members of the Brooklyn Jewish
Center and their families their best wishes
for a very Happy New Year

RABBI and MRS.

ISRAEL H. LEVINTHAL

extend to the families of the officers, trustees,
directors and members, as well as to all of
the various staffs of the Center, their
sincerest prayers and best wishes for
a very Happy New Year

May the new year mark the end of sorrow for
our people and the dawn of a new era of
peace and blessedness

MR. and MRS.

JOSEPH M. SCHWARTZ

extend to the officers, trustees, Board of Directors and the entire membership of the Brooklyn Jewish Center, their best wishes for a Happy and Prosperous New Year

HON. and MRS.

IRWIN STEINGUT

extend to their friends and relatives and the Jewish community in general their sincere wishes for a very Happy and Prosperous New Year

ROSH HASHONAH GREETINGS FROM THE YESHIVA TALMUD TORAH OF CROWN HEIGHTS



THE Board of Trustees of the Yeshiva Talmud Torah of Crown Heights, 310 Crown Street, its members and its faculties, extend their best wishes for a Happy New Year to the Rabbi, the directors and trustees and the members of the Brooklyn Jewish Center.

The Yeshiva of Crown Heights is highly appreciative of the cooperative attitude of its neighboring institution and is thankful for the valuable support which many of its members extend so liberally.

May the Lord bless them and grant them, as well as all the members of our suffering people, a year of true happiness. May this year see the triumph of the cause of justice and righteousness.

HERBERT TENZER, President
S. M. ELOWSKY, Chairman
Board of Trustees
Z. BRANDES, Exec. Director
JOSEPH M. BAUMOL, Rabbi

MR. and MRS.

JOSEPH GOLDBERG
and their sons
EPHRAIM and ALVIN H.

Extend their New Year Greetings to their friends, relatives and all members of the Brooklyn Jewish Center. We fervently pray that the coming year shall bring us a victorious peace and mark the birth of a new and better world

REV. and MRS.

SAMUEL KANTOR

extend to their relatives and friends their best wishes for a Happy and Healthy New Year

MR. and MRS.

MARTIN AUERBACH

24 Balfour Place

extend New Year Greetings to friends, relatives
and members of the Center

NEW YEAR GREETINGS

from

MRS. SAMUEL BARNETT

MR. & MRS. HERBERT BARNETT

MR. & MRS. SOLOMON LEVINSON

AND CHILDREN

MR. and MRS.

MORRIS BRUKENFELD

1276 President Street

extend to their relatives and friends best wishes
for a Happy and Prosperous New Year

MR. and MRS.

JACOB A. FORTUNOFF

AND CHILDREN

wish their relatives and friends Health,
Happiness and Prosperity for
the New Year

MR. and MRS.

PINCUS GLICKMAN

AND FAMILY

extend their best wishes for a Happy New
Year to all their friends and relatives

DR. MAX GOLDSTEIN

334 New York Avenue

extends greetings for the New Year to his
friends, relatives and to the Jewish
community in general

MR. and MRS.

NATHANIEL L. GOLDSTEIN

AND FAMILY

send greetings for the New Year to all their
relatives, friends and to the members of the
Brooklyn Jewish Center

MR. and MRS.

DAVID GOODSTEIN

1338 Carroll Street

extend to their friends and relatives and the
Jewish community in general their sincere
wishes for a very Happy and
Prosperous New Year

MR. and MRS.

MORRIS W. HAFT

AND FAMILY

1125 Fifth Avenue, New York
and Deal, New Jersey

wish their friends and relatives a
very Happy New Year

MR. and MRS.

LOUIS HALPERIN

1362 President Street

extend New Year greetings to all their
relatives and friends

MR. and MRS.

JACOB L. HOLTZMANN

extend their best wishes for a
Happy New Year

MR. and MRS.

S. KAMENETZKY

42 Hampton Place

extend their New Year Greetings to all

MR. and MRS.

SAMUEL KATZ

959 Park Place

extend to their friends and relatives sincere
wishes for a Happy and Prosperous
New Year

MR. and MRS.

BENJAMIN J. KLINE

1354 President Street

Extend to the officers and members of the
Brooklyn Jewish Center, as well as to their
relatives and friends, their best wishes
for a Happy and Prosperous
New Year

MR. and MRS.

FRED KRONISH

AND CHILDREN

wish their relatives and friends Health, Happi-
ness and Prosperity for the New Year

MR. and MRS.

LEIB LURIE

AND FAMILY

1451 Union Street

extend to their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.

BENJAMIN MARTZ

ALVIN and CAROL ANN

Extend best wishes for the
New Year

MISIKOFF BROTHERS

1406 Pitkin Avenue

extend to the members of the Brooklyn Jewish
Center and their families their sincerest
wishes for a happy, healthy and
prosperous New Year

MR. and MRS.

S. MOSKOWITZ

AND SONS

wish their relatives and friends and members
of the Center a Happy and Prosperous
New Year

MR. and MRS.

LOUIS PARNES

extend New Year Greetings to all their
friends and relatives

DR. & MRS. HENRY PLOTKIN

883 Park Place

extend best wishes for the New Year

Best Wishes for a Happy New Year

MR. and MRS.

ARCHIE POLSKY

135 Eastern Parkway

MR. & MRS. LOUIS POSNER

20 Plaza Street

extend New Year Greetings to all their
friends and relatives

Happy New Year Greetings to all our
friends and relatives

MR. and MRS.

ADOLPH M. ROSENHEIM

1478 President Street

MR. and MRS.

SAMUEL ROTTENBERG

extend to their relatives, friends and members
of the Brooklyn Jewish Center, their best
wishes for a Happy and Prosperous
New Year

MR. and MRS.

JACOB RUTSTEIN

extend New Year Greetings to their
relatives and friends

MR. and MRS.

NATHAN D. SHAPIRO

wish their friends and relatives a
Happy New Year

MR. and MRS.

MORTY SILVERSTEIN

165 East 19th Street

New Year Greetings to our friends
and all Israel

THE HYMAN SPITZ FAMILY

extend their New Year Greetings to all the
members of the Brooklyn Jewish Center

MR. and MRS.

LOUIS WEINSTOCK

135 Eastern Parkway

extend to their friends and relatives sincere
wishes for a Happy New Year. May the com-
ing year bring to the whole world
peace and happiness

MR. and MRS.

ALEX BERNSTEIN
AND FAMILY

1503 President Street

Best wishes and a Happy New
Year to all Center members
and friends

MR. and MRS.

MORRIS DLUGASCH

1304 President Street

wish their relatives and friends
Health, Happiness and Prosperity
for the New Year

MR. and MRS.

JACOB S. DONER
AND FAMILY

wish their relatives and friends, as
well as all officers and members of
of the Center a Happy and
Prosperous New Year

MR. and MRS.

ABRAHAM GINSBURG

576 Eastern Parkway

extend to their friends and relatives
and all the members of the Center
their best wishes for a Happy
New Year

MRS.

JACOB GOELL
AND FAMILY

extend to the officers, directors and
members of the Center their best
wishes for a Happy New Year

MR. and MRS.

MARK J. GOELL

AND SONS

extend best wishes for the New Year
to all their friends and relatives

NEW YEAR GREETINGS

from
MR. and MRS.
MILTON J. GOELL
347 New York Avenue

MR. and MRS.
MAX GOLDBERG
410 Eastern Parkway

extend to their friends and members
of the Center their best wishes for
a Happy New Year

MR. and MRS.
SAMUEL GREENBLATT
41 Eastern Parkway

extend to their friends and relatives
best wishes for a Happy New Year

MR. and MRS.
HENRY H. GROSS
AND FAMILY
751 St. Marks Avenue

extend best wishes to all their relatives
and friends for a Happy and Prosper-
ous New Year

MR. and MRS.
ARTHUR JOSEPH
AND FAMILY
507 Montgomery Street

extend best wishes for the New Year
to all their friends and relatives

MR. and MRS.
MORRIS B. LEVINE
687 Montgomery Street

Sincerest wishes for a Happy New
Year to Jews throughout the
world

MR. and MRS.
AARON LEWIS
1482 Carroll Street

extend to their friends and relatives
their best wishes for a Happy
New Year

MR. and MRS.
PHILIP L. LIPSHUTZ
IRA, BARBARA, RAYMOND
and NANCY

extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
LESTER LYONS

wish all their relatives and friends
in the Center a Happy New
Year.

Best Wishes for a Happy New Year
from

MR. and MRS.
BENJAMIN MARKOWE
AND DAUGHTERS
510 Lenox Road

Best Wishes for a Happy and
Prosperous New Year

MR. & MRS.
KALMAN I. OSTOW
AND CHILDREN

MR. and MRS.
ISIDORE POLIVNICK
395 Crown Street

Extend New Year's greetings to all
their relatives and friends.

Mrs. ABRAHAM POSNER

extends best wishes for the New Year
to all her friends and relatives

MR. and MRS.
FRANK SCHAEFFER
AND CHILDREN

extend their New Year Greetings to
the faculty and pupils of our schools,
to the members of the Hebrew Educa-
tion Committee as well as all the
members of the Center

Mr. HEYMAN SCHRIER
75 Central Park West

extends to his relatives and friends his
best wishes for the New Year

MR. and MRS.
NATHAN T. SCHWARTZ
AND FAMILY

wish you and yours a Happy and
Prosperous New Year

MR. and MRS.
ABRAHAM SHAPIRO

725 St. Marks Avenue
A Happy, Prosperous and Peaceful
New Year

MR. & MRS.
LOUIS SIMON
1373 Carroll Street

extend their best wishes for a Happy
and Prosperous New Year to all their
relatives and friends and to the offi-
cers and members of the Brooklyn
Jewish Center

MR. and MRS.
SOL SUSSMAN
AND FAMILY

extend to the officers, members and
staff of the Brooklyn Jewish Center
their New Year Greetings

JUDGE and MRS.
NATHAN SWEEDLER
194 Crown Street

extend their best wishes for the New
Year to all their friends and
relatives

MR. and MRS.
BARNETT TANENBAUM

extend to all their relatives and friends
best wishes for the New Year

MR. and MRS.
HYMAN ABRAMS

404 Crown Street

extend their best wishes for the New Year to all their relatives and friends

MR.
MORRIS BERGMANN

763 Eastern Parkway

wishes his relatives and friends a Happy and Prosperous New Year

MR. and MRS.
CHARLES DILBERT

extend New Year Greetings to all their friends and relatives

MR. & MRS.
NATHAN DVORKIN
AND FAMILY

Extend best wishes for the New Year to all their relatives and friends

MR. and MRS.
JOSEPH FELDT
AND FAMILY

855 Ocean Avenue

extend their New Year Greetings to friends and relatives

DR. and MRS.
JOSEPH FELDMAN

extend their New Year Greetings to all their friends, to the members, officers and faculty of the Crown Heights Yeshiva and the Brooklyn Jewish Center

MR. and MRS.
CHARLES FINE

919 Park Place

extend best wishes for the New Year to all their friends and relatives

DR. and MRS.
R. FINKELSTEIN
AND FAMILY

576 Eastern Parkway

wish their relatives and friends a Happy and Prosperous New Year

MR. and MRS.
HARRY A. FREEDMAN
AND FAMILY

135 Eastern Parkway

extend to their friends and relatives their best wishes for a Happy New Year

New Year Greetings

from

MR. and MRS.
J. JOSHUA GOLDBERG
AND FAMILY

MR. and MRS.

MARTIN M. GOLDMAN

763 Eastern Parkway

wish their relatives and friends a very Happy New Year

MR. and MRS.
SIMON GOLDSTEIN
AND FAMILY

288 Crown Street

Send their best wishes for a Prosperous and Happy New Year. extend their New Year Greetings

MR. and MRS.
SOLOMON GOODMAN
AND FAMILY

596 Montgomery Street

Extend New Year Greetings to all their relatives and friends

MR. and MRS.
A. GOTTLIEB

1601 Carroll Street

extend New Year Greetings to all their friends and relatives

MR. and MRS.
ISIDOR GRAY
AND FAMILY

1459 President Street

extend their New Year Greetings to all their relatives and friends

NEW YEAR GREETINGS

from

MR. and MRS.
JACOB S. GREENSPAN

692 Eastern Parkway

MR. and MRS.
DAVID HALPERN

789 St. Marks Avenue

A Happy and Prosperous New Year to our friends and relatives

MR. and MRS.
JOSEPH HOROWITZ

25 Eastern Parkway

extend New Year Greetings to all their friends and relatives

Mr. BENJAMIN KAPLAN

1632 Carroll Street

wishes his friends and relatives a happy and Prosperous New Year

Mr. BERNARD KATZ
AND FAMILY

45 East 30th Street
New York City

wish their relatives and friends a Happy and Prosperous New Year

MR. and MRS.
LEO KAUFMANN

and Daughters
EDITH and BETTY

639 Eastern Parkway

extend best wishes for the New Year to all their relatives and friends

A Very Happy New Year
KLEBANOW AUTO
EQUIPMENT

1402 Bedford Avenue

HOLIDAY GREETINGS
from

DR. and MRS.
BENJAMIN KOVEN

MR. and MRS.
OSCAR S. KURSHAN

GLADYS and JEROME

583 Crown Street

wish you a Happy New Year

MR. and MRS.
BENJAMIN Z. LEVITT
AND FAMILY

30 Ocean Parkway

extend their New Year Greetings to their friends and relatives.

MR. and MRS.
HARRY LEVY
DORIS and SHELDON

11 Ludlam Place

wish their relatives and friends a Happy and Prosperous New Year

DR. and MRS.
PERCY LEWIS

55 Eastern Parkway

extend their best wishes for the New Year to all their relatives and friends

MR. and MRS.
ISADOR LOWENFELD
AND SONS

258 Sullivan Place
extend their New Year Greetings
to their friends and relatives

MR. and MRS.
MORRIS NEINKEN

543 Crown Street
wish their relatives and friends a
Happy and Prosperous New Year

MR. & MRS.
CHARLES PERMAN

extend New Year Greetings to all
their relatives and friends

MR. and MRS.
HYMAN RACHMIL
AND CHILDREN

1056 President Street
extend to their friends and relatives
their best wishes for a Happy
New Year

MR. & MRS.
I. JEROME RIKER

extend their best wishes for a Happy
New Year to all their relatives and
friends

Happy New Year Greetings to our
relatives and friends
from

MR. and MRS.
MORRIS ROTHKOPF
AND FAMILY

Mrs. H. SALIT

wishes all her relatives and friends a
very Happy and Prosperous
New Year

MR. and MRS.
ISIDORE STARK

220 East 18th Street
Happy New Year Greetings to all our
friends and relatives

MR. and MRS.
JOSEPH STARK
AND FAMILY

extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
SAMUEL STARK
AND FAMILY

693 Montgomery Street
extend to their friends, family and
members of the Center their best
wishes for a Happy New Year

ROSH HASHONAH GREETINGS

MR. and MRS.
MORRIS D. WENDER
and the boys in the U. S. Army

MR. and MRS.
I. WIENER
AND FAMILY

68 Sterling Street
extend New Year Greetings to their
friends and relatives

MR. and MRS.
ALBERT WITTY
AND IRWIN

240 Crown Street
extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
HARRY ZIRINSKY

550 Crown Street
extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
REUBEN BRUCK

135 Eastern Parkway
extend greetings for the New Year
to all

MR. and MRS.
BENJAMIN PERLMAN
AND FAMILY

925 Prospect Place
send greetings for the New Year to
all their friends and relatives

A Happy New Year

— from —

RATNER'S DAIRY
138 DELANCEY STREET
NEW YORK CITY

BEST WISHES FOR A HAPPY NEW
YEAR TO ALL MEMBERS AND
FRIENDS OF THE BROOKLYN
JEWISH CENTER

MONTROSE INDUSTRIAL BANK

EASTERN PARKWAY AT KINGSTON AVENUE
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"In Thy Light We Shall See Light"

Days of darkness have at times come to us and to the rest of the world,—when the light of tolerance seemed dim indeed.

Today, the world is faced with danger, which threatens civilization to its very foundation.

Now, perhaps more than ever, it is the function of religion — both Jewish and Christian — to hold high the torch of Faith which it has received; to feed the flame until it burns so brightly that all the world may see it and again exclaim,

"In Thy Light We Shall See Light"

CONSOLIDATED TAXPAYERS MUTUAL INSURANCE COMPANY

HARRY STRONGIN, President

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THE Tree Mark Shoe Company
expresses its heartfelt wish that
in the year to come we shall all
be blessed with the happiness of
living once more in a world
liberated from the Nazi evil.

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